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BALTIMORE & OHIO R. R. CO.  
January 30th, 1887.  
Railroad Time Card.

WEST BOUND.

St. Baltimore	9:00am	9:00am	9:00pm
Washington	10:00	11:40	10:10
Pittsburgh	8:15pm	7:00pm	6:00am
Wheeling	9:05	9:55	9:05
Bellair	9:47	10:33	9:45
Cambridge	9:30	10:24am	11:25
Zanesville	10:35	1:15	12:30pm
Newark	6:30	3:30	12:00

Ar. Columbus 3:10am  
Cincinnati 7:30  
Louisville 12:35pm  
St. Louis 6:25

St. Vernon	11:45pm	4:27am	3:35pm	12:00am
Mansfield	2:35am	5:55	4:37	10:15
Shelby Jc.	1:07	6:23	4:27	10:41
Monroeville	2:11	7:22	4:47	11:37
Sandusky	8:00	7:15	11:37	
Tiffin	4:04am	3:52	7:02	8:04
Pontoria	4:23	3:29	7:28	
Deshler	4:11	3:15	7:33	
Defiance	3:47	3:10	9:31	
Auburn	4:44	3:30	11:08	5:20pm
Avilla	1:17	12:05pm	11:35	2:40
Milford Jc.	1:17	12:05pm	11:35	2:40
Walworth	2:24	2:21	4:46	
Wellsville	7:03	8:42	2:55	3:00
Ashland	11:10am	5:55pm	5:30am	7:30am

Trains leave Wheeling for St. Clairsville at 8:00 a. m., 1:15 p. m. and 4:45 p. m., daily, except Sunday.

EAST BOUND.

St. Chicago	5:05pm	9:25pm	10:10am	7:45pm
Wellsville	7:06	11:38am	11:34	10:55
Walworth	7:25	12:07	11:05	11:23
Milford Jc.	1:43	12:05pm	12:27am	
Avilla	2:12	1:13	1:28	
Auburn	9:34	2:09	1:45	2:33
Defiance	10:35	4:03	4:05	
Deshler	10:58	5:05	4:05	
Pontoria	11:58	6:35	6:15	
Tiffin	12:19am	7:12	6:25	12:00pm
Sandusky	1:17	8:22	7:25	2:32
Monroeville	1:07	8:35	8:36	3:34
Shelby Jc.	1:48	9:15	8:59	
Mansfield	2:25	11:36	10:15	5:20

St. Louis 2:00am  
Cincinnati 7:00am  
Columbus 11:20

Newark 8:40  
Zanesville 4:25  
Cambridge 4:43  
Bellair 6:53  
Wheeling 7:50  
Pittsburgh 10:01  
Washington 6:20  
Baltimore 7:30

Trains run daily. Daily except Sunday. Accommodation leaves Sandusky at 2:00 p. m., daily, except Sunday, and arrives at Columbus 4:00 p. m.

Trains leave St. Clairsville for Wheeling, at 6:25 a. m., 11:45 a. m., 3:30 p. m., daily, except 8. Sleeping and Dining Cars on all Through Trains.

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### Biggest Sunday School Known.

The Central Mission Sunday-school, of Chicago is, according to *The Tribune* of that city, the largest one known in Christendom, having on its rolls over 4,500 names, and the average attendance being over 3,000. This Sunday school is taught like no other one in the universe. There are no teachers and classes in the ordinary sense; the whole school is one big class, and its teacher is Mr. Holmes. If Mr. Holmes were to ask his class: "Who was it dropped dead because he told lies?" there would be no smart boy at the head to jump up and get all the credit for the answer. Instead of that 3,000 shrill voices would yell, "Nias"—that is, if they knew. Mr. Holmes lectures and questions and exhorts, and teaches the whole 3,000 as one pupil, and talks to them in only one language whether they be German, Russian, Scandinavian, Polish, Bohemian, French or Italian. If their souls are to be saved they must be saved in English.

"What are the advantages of our method?" asked Mr. Holmes. "The enthusiasm of numbers," Mr. Holmes replies. "There is something about a vast host which has power in it, and the children feel that influence and are carried along by it. This influence cannot be attained in the ordinary plan of dividing a school into small classes with a teacher for each. By this plan our school would require 450 teachers—a teacher to every ten children—and where is there a church can find so many teachers able and willing to be present every Sunday? And if the teacher is irregular in attendance the class goes to pieces. It has been found that about 1,000 children is as large a school as could be operated under the old plan, because not more than 100 teachers could be secured in the one locality; and 1,000 have not the magnetism that 4,000 have. Another advantage is the simplicity and economy of the plan. One teacher and twenty good helpers can handle a school of 5,000 children, and our expenses are the merest trifles as compared with that of schools run on the old system.

### Hooks and Eyes.

For more than a dozen years the manufacture of hooks and eyes for women's and children's dresses may be said to have been dead, buttons having superseded them. But there are indications that hooks and eyes are again to come into use, at least to a considerable extent. If this should prove to be the case, it will gladden the hearts of some who have preserved their machinery from the scrap heap. Thirty years ago the State of Connecticut had manufactories within her territory that produced these little articles to the value of \$112,000 annually at fifteen cents a gross. Previous to 1830, or thereabout, hooks and eyes were made by hand and sold at \$1.50 per gross. The machines for making hooks and eyes are quite ingenious, those for the hooks being capable of making ninety per minute and those for the eyes 120 per minute. That for making the hooks takes the wire from a reel through a straightener, cuts off the wire to the exact length, when a blade strikes the

piece in the middle of its length, and two side blades moving simultaneously bend the wire double, laying the two halves of its length close together and parallel. Then two pins rise, one on each side of the ends of the wire, to form the eyes of the hook, and two semi-rotating pushers bend the ends round the pins, making the eyelets for sewing the hook on the fabric. The unfinished hook is still perfectly flat, when a horizontal pin and a vertical bender working upward, curve the double end of the hook, and a presser flattens the end to a "swan bill."

The eye is formed in another machine, but by means of similar appliances. Brass wire is used for silvered hooks and eyes and iron wire for the black or japanned goods. The silver coating is made by mixing an acid precipitate of silver with common salt and the cream of tartar to produce a paste. Certain proportions of this paste and of the brass hooks and eyes are placed in a tumbling barrel, and by attrition and affinity the brass and silver unite. The articles, as they come from the tumbling barrel, are lustreless white, but are polished by being placed in cotton cloth bags with bar soap and rubbed with hot water under the vibrating arm of a washing machine.—Anon.

### Tax as a Reform in Intemperance.

The advocate of tax as a reform in the liquor traffic should be able to see by this time that such a measure can not cope with the evil, and to continue the experiment, if this is the object, will only continue to embolden those who are interested in the traffic.

Tax never has corrected an evil effectually, and worked a reform, where it has been tried; but the effects have been in a different direction. The principle is wrong and the effect can not be salutary. A tax or license fee exacted of any one on a business that is of doubtful character as a legitimate pursuit, is an evidence that it is respected to some degree by the law, and is therefore worthy of its protection, and the one who is engaged therein feels a certain security and right that he would not otherwise.

Some years ago a tax was exacted of prostitutes in St. Louis. The experiment proved a failure. The unsanctified business only became bolder because it looked upon the tax as a compromise between itself and the law, and there was therefore nothing to fear in the law. Tax was a failure in this case as it has been in all others where it has been made a measure of reform. The tax made some money, of course, for the city government, but even the bad, moral tastes of the St. Louis politician could not bear this, and the law was put away; and it was decided that the money to meet expenses should be collected in some other way.

The taxing of the liquor traffic does not appear so bad, but the principle under it is the same. It is a sort of compromise, or at least liquor dealers certainly in some measure regard it as such, to allow their business to continue unmolested; and while the business does not aim to make drunkards and criminals, such

are its fruits, and misery follows after.

The sale of indulgences has been condemned by all civilization and a government, which get down to such business, needs to be purified. Technicalities may be used to evade the directness of this assertion; but the broad, groaning truth still remains, and it must rise again.

### The Columbia Bicycle Calendar for 1887.

The Columbia Bicycle Calendar for '87, just issued by the Pope Manufacturing Co., of Boston, is a truly artistic and elegant work in chromo-lithography and the letterpress. Each day of the year appears upon a separate slip with a quotation pertaining to 'cycling' from leading publications and prominent personages. The notable 'cycling' events are given; and concise opinions of the highest medical authorities; words from practical wheelmen, including clergymen and others professional gentlemen; the rights of 'cyclers' upon the roads; general wheeling statistics; the benefits of tri-cycling for ladies; extracts from cycling poems; and much other information interesting alike to the 'cyclist' and to the general reader. In fact it is in miniature a virtual encyclopedia upon this universally utilized modern steed. The calendar proper is mounted upon a back of heavy board.

### THE INVESTIGATOR.

THE INVESTIGATOR is the name of a new monthly of 32 pages, which is devoted to the investigation of scriptural subjects and questions of theology. The pages are numbered in order so that the numbers for a year can be bound into a book. This is an excellent periodical for any one interested in theological discussion.

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Keep My Commandments by J. H. Worst. 2 cents each or 15 cents per dozen.

The Brethren's Annual. 10 cents, or \$1.00 per dozen.

Where is Holinger. Price 2 cents.

Voice of Seven Thunders, S. H. Bashor, 10 cents per dozen.

Custom and Usages, by J. H. Worst, price 5 cents.

Ward's Rudimentary Theory of Music: A hand book to the study of both vocal and instrumental music, by E. C. Ward, Mus. D. Price 25 cents.

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PLACARDS: "Union Sabbath School," price 5 cts. each.

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MUEBACH, KEIFFER & CO., Dayton, Virginia.

The Old Testament Student comes to our table this month with a deeply suggestive article by the Editor on "Bible-study in the Pastorate." It presents "figures and facts" obtained by actual correspondence with twelve hundred ministers of various denominations. These "figures and facts" show that there is a decided neglect of systematic Bible-study on the part of the Christian ministry, and where not neglected, such study is apt to be pursued in a biased and one-sided manner. For example, there is an average of only fifty-four ministers out of a thousand who take real interest in Old Testament investigation; and not one of those written to Dr. Harper, though seminary graduates, had read all of the Hebrew Bible. Indeed, while few preachers are indifferent to New Testament Greek (nearly half of those interrogated with a view to "facts and figures" interest themselves in it to a greater or less extent), only the disproportionately small number given in the previous sentence follow up the study of the Old Testament with any degree of application. What explains such a state of things? While this inquiry is not formally put in the article before us, a two-fold answer to it is clearly afforded in Dr. Harper's luminous arrangement of the material he so carefully gathered up around the subject of "Bible-study in the Pastorate." In the first place, the amount of true expository preaching is far less than it ought to be. In the next place, very little "Biblical Theology" is studied inside of the theological seminary or outside of it, so little that a great many do not even know what "Biblical Theology" is. The consequence is that, instead of wielding a two edged sword, a host of ministers are trying to do execution without giving edge to their biblical efficiency, certainly without whetting its edge. But instead of being disheartened by his "figures and facts," Dr. Harper is cheered by the growing interest which he sees taken in the Old Testament. One minister in five now reads Hebrew with some degree of regularity; four years ago this would have been one in twenty-five. "Bible-study in the Pastorate" is written in a spirit of cordial sympathy with a hard-working ministry which still is wanting in Bible-knowledge. We commend this article to the careful perusal of all our readers. It is sure to do great good.

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On and after Jan. 23rd, 1887, trains will run as follows: Central Time.

WESTWARD.

Ly Pittsburgh & Lake Erie 5:45 a. m. "1:00 p. m.

" Newcastle 7:40 " 3:30 "

" Youngstown 8:40 " 3:30 "

Ar Ashland 12:24 p. m. 8:05 "

" Mansfield 12:54 " 8:41 "

EASTWARD.

Ly Mansfield 6:13 a. m. "1:40 p. m.

" Ashland 6:44 " 2:17 "

" Youngstown 10:00 " 5:40 "

Ar Newcastle 11:55 " 6:10 "

" Pittsburgh 1:45 p. m. 8:00 "

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